The Bombay Guardian.

VOL. XV.—New Series. SATURDAY, NOVEMBER 20, 1869. [No. 37

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The resolution to reduce the Native Army by twelve regiments, in Madras and Bombay, (Bengal remaining intact) excites a good deal of surprise and some dissatisfaction. This means of meeting a temporary deficit is not likely to commend itself to the Native community. If it were an intimation that the authorities are looking for the day when men shall learn war no more, it would be gratifying enough; but in that case the reduction would not be confined to the Native army. A *temporary* abolition of a dozen regiments, to be restored as soon as the finances right themselves, is something not to be thought of; the measure can hardly be other than a final one; in any case, we fear, it will be taken up as a serious grievance by those who are chiefly concerned. Following so closely upon the resolution to spend a million sterling annually for ten years upon more sumptuous barrack accommodation for English troops, it will require an array of strong reasons to commend it to the approbation of the public. The ten millions stg. are said to be a concession to Miss Florence Nightingale. But that lady did not merely ask so many cubic feet of air for the sleeping soldier; she protested *against the canteen system.* "Spirits are a poison, to be used only (like other poisons) for any good purpose, under medical advice." (How People May Live, p. 10.) Vastly more regard to the health of the soldier would have been shown by the abolition of the canteen, than is exhibited in the construction of these new barrack-palaces.

—There are always about 74,000 persons in gaol in India. The death rate in N. India was 30¼ per 1,000 in 1868, a rate which the *Friend of India* believes to be below that of the ordinary Native population. It is a fact that the prisoners leave our gaols much better looking than when they entered. They pick up flesh there and take a new start in life. For one thing, there are no grog shops in the gaols.

The Rev. Dr. Wilson proposes to deliver a Lecture on the Entrance of the Apostle Paul into Greece, to-morrow, at 4½ P. M., at the Mission Church, Ambrolie. Europeans and Natives are invited to attend.

We regret much to hear of the death of the Rev. John Parsons, of the Bantist Mission, Monghyr. He was preceded in the Mission work by his brother George and came out to join him in 1840, but on landing received the news that his brother had died a few days before. From some of his brethren we have received a notice from which we make the following extract:

"Mr. Parsons excelled in many departments of labor. 'As a preacher in the vernacular languages of the provinces in which his missionary life was pent he was remarkably able,—as an itinerant evangelist his labors were frequent and most extensive,—as a translator, his Hindi version of the New Testament has received the highest commendations from the most competent judges, whilst he also enriched Native Christian literature with other valuable books,—and as a sound and practical English preacher, his ministry afforded both profit and delight to many congregations. And what shall be said of the manifold excellencies of the character revealed by our brother in the familiar intimacies of his private life, as well as in his more public deportment?—of the gentleness, the kindness, the humility, the transparent guileless simplicity, the patience, the meekness of wisdom, the love unfeigned, the all-comprehending goodness, which those who knew him best most abundantly recognized? We devoutly thank God for the grace given to His servant and for the example his life has set before ourselves. Our memories of Mr. Parsons are troubled by no recollections of inconsistencies, of occasional deviations from his customary course,—his life was 'stedfast, unmoveable, always abounding in the work of the Lord,'—he was 'blameless and harmless, a son of God, without rebuke.'

"Our brother's labors were not always given to the Monghyr station. At the close of 1856, at the request of the Committee, he left it to remove to Agra, where he patiently endured his share in all the troubles and the losses inflicted upon that city by the mutiny of 1857. On the restoration of quiet to the country, he removed to Benares, whence, in 1865, he came back to Monghyr. In every place his faithful and earnest labors were welcomed by all who witnessed them, and it is believed that the results of them in many forms will long survive him.

"Mr. Parsons was taken away in the full maturity of his powers. With ripe experience, with unflagging zeal, and with his bodily force unabated, he was laboring for Christ, and was projecting future labor in a long preaching tour which he hoped to commence in November, when he was attacked by an affection of the throat to which he seems to have been constitutionally subject. The usual remedies failed now to remove it, and medical aid afforded only a temporary check to the progress of the disorder. In a week its work was done, and the beloved sufferer passed away from the midst of us. But if death was unexpected, it brought no dismay to our brother's heart. He was ready to meet and to welcome the messenger of his Lord; and his end was perfect peace. He had 'walked with God, and he was not, for God took him.'"

We have received a copy of the Rev. Mr. Rea's Report of the Borsud Mission. After referring to a few cases of unworthy conduct, he says:

"The Christian people of this Settlement, as a class, are worthy of high esteem, and their general walk is such as to fill our hearts with praise to God that He has sent His Gospel into Gujarat. Among the many features of reform among them their observance of the sacred Day of Rest is noticeable. It is universally reverenced by them with becoming strictness, and the opportunity of attending Divine Service which it specially brings with it, is duly appreciated. I was much struck and pleased this season with their conduct in this respect. The unusual lateness of the rains made almost every one despond; and when at last they did come, there was a general rush to the fields, as if there might never be be another opportunity of sowing the ground. In the midst of this hurry of labour the Sabbath came round. But not one of our people went to his field to plough or sow, and the congregation was fully as large as ordinary. They knew that the same God who appointed seed time and harvest, appointed also a day of rest and of worship, and they believe that the two appointments could never clash with each other. They understood the duty of obedience, and they dared to do right. It has been remarked to me that, if the Christians keep the Sabbath, they must surely suffer a great disadvantage compared with their heathen neighbours, to whom that day is like any other. The reply to this is the fact, that the Christians are proportionately *more* prosperous than the heathen. God never gave man a law by whose obedience man would be a loser."

There are about 40 communicants. Two catechists are engaged in the work of itineration and colportage. The school-building at Anund for which aid was solicited in the *Guardian*, has been erected:

"The building serves the quadruple purpose of schoolroom, lecture-room, teacher's residence, and temporal accommodation for the Missionary. It is a plain, substantial house, situated close to the old traveller's bungalow, and for obvious reasons, bears the name of 'The Sands-Field Mission School.'"

A Hindu priest, one that has spent his life in visiting the shrines of India, was baptized by Mr. Rea a few weeks ago.

Last month the Rev. Mr. Heyer, of the German Reformed Mission, arrived in Bombay from Europe on his way to Rajahmundry. After an ausence of some years this missionary returns to his former field at the ripe age of 77. He is still hale and active, rejoicing to serve his Master, and we hope that he may be strengthened for the work he has taken in hand. 'The righteous shall flourish like the palm tree; those that be planted in the house of the Lord shall flourish in the courts of our God; they shall still bring forth fruit in old age.'

We have the pleasure of announcing the arrival (on the 13th) of the Rev. S. R. Wells, with Mrs. Wells, to join the American Mission at Ahmednuggur.

We have also the satisfaction of announcing the return from Europe, November 13*th*, of the Rev. J. S. S. Robertson, of the Church Missionary Society, with Mrs. Robertson. Mr. R. left this country in April 1862, after an unusually prolonged term of service, and little expectation was entertained that he would be able to return to this country. We trust that the vigor with which he comes again among us may long be spared to him.

On the other hand we are to lose the Rev. T. K. Weatherhead for a season, only for a season we hope. His departure from Bombay is very much regretted. Mr. Robertson succeeds him as Secretary of the Church Missionary Society and as minister of the new Church at Girgaum.

The Rev. W. H. Harpur has lately arrived to labor among the English-speaking population of Parell, and to minister in the gaols. He is under the Additional Clergy Society.

A BANGALORE correspondent of the *Indian Church Review* has an interesting controversy with that paper as to which is the benighted Presidency, Madras or Bombay, and brings some weighty arguments to show that Bombay is still a little behind the Southern Presidency:

"It is true that your Cathedral has gone ahead of ours since the arrival of Bishop Douglas, but it is equally true that but till very recently ours was far ahead of yours, as I believe it still is musically. Long before St. Thomas's Cathedral had a weekly Celebration we had at St. George's five Celebrations every month, as we still have, and that with frequently only one Chaplain. How many Priests, think you, would receive penitents to confession in the Diocese of Bombay? I believe I may say that I know of fifteen who would receive your confession in our Diocese, and there may be several more, of whom I know nothing, who would do the like. I strongly suspect that you on enquiry would find that we have, Priest for Priest, many more Celebrations of the Holy Eucharist than you have, excluding on both sides those profanities 'Evening Communions.'"

Imagine a rivalry of this sort between the churches of Ephesus and Colosse, Philippi and Thessalonica.

Our contemporary covers nearly two pages with testimony to the doctrine of the Real Presence from the writings of men held in the highest esteem in the Church of England. Some of them express the doctrine in its most objectionable form; others speak of the bread and wine as the body and blood of Christ, but with words added that show they had no thought of any conversion of the elements.

THE *Indian Economist* is a monthly paper published by Mr. Robert Knight. It is devoted to Economic and Statistical enquiries concerning India, and contains an immense amount of information, very handsomely printed, and in a form well adapted for preservation. It is edited with Mr. Knight's well known vigor and ability. There are many in India who will find this a very useful publication. The last number contains four articles on the Deficit which the writer attributes to the unwise tampering of the Government with the land-tax.

Two correspondents have written to us asking our opinion on the following points. We append its answer to each query.

I. Is a minister of the Gospel who receives a salary from a Missionary Society, justified in engaging in trade?

Not if the understanding on the part of those who pay him is that he shall give his whole time to his missionary work. If a Native minister (we suppose the question refers to such), to relieve the funds of the Society, to set an example to other Native Christians, and to give proof of disinterestedness to the heathen, should give up his salary and give a portion of his time to the earning of a humble support, he might plead a worthy precedent, even that of Paul. But he would need to see to it that the ministry of the Gospel committed to him should be honorably fulfilled.

II. If it is right for him to trade then might he not open a grog-shop or become the agent of a dealer in spirits?

No. The apostle, writing to the Ephesians, says: "Let him that stole steal no more; but rather let him labour, working with his hands *the thing which is good*, that he may have to give to him that needeth." Now, keeping a grog-shop, or buying liquor for grog-shops, is certainly not the thing which is good. Love worketh no ill to his neighbour; the Christian is under the law of love; and we know of nothing more likely to demoralize and destroy the Natives of this country than the use of intoxicating drinks. Witness the following which we take from *Native Opinion*:

"We learn from a friend in Poona, that the educated young men of that city had assembled in the Native General Library rooms to meet that veteran philanthopist—the Rev. James Long of the Nil-durpun celebrity. The Reverend gentleman asked amongst other things with regard to the spread of the vice of drinking among the natives of Western India. On being answered that it was increasing daily and hourly, the kind-hearted missionary was sadly grieved, and said that in Bengal the case was much more deplorable. He remarked that all those learned and distinguished who died in the prime of their youth within the last few years fell a prey to the abominable vice of drinking. Here is a timely warning for young Bombay, and if he will not learn a lesson from young Bengal, his fate will be no better."

III. If the above privileges be allowed an ordained minister of the Gospel, might not the same be enjoyed by his assistants, such as catechists, colporteurs, &c.

They are denied both to him and them.

THE following is the closing paragraph of an address issued by Cardinal Cullen to all 'the faithful,' in September last:

"Finally, the Cardinal Archbishop recommends all the faithful to add each day, during the coming year, three Hail Marys to their family prayers, begging of God, through the intercession of the Holy Virgin, to bring back all those who are in error to the paths of truth, and to bless the labours of the approaching General Council, so that all may be one body and one fold, under one Shepherd, united in the bonds of faith and charity, according to the supplication of our Lord after the Last Supper. Recollect that prayer is always most efficacious, and that our Divine Lord will not reject our petitions if they be presented to Him by His Holy Mother. Therefore, let us make the days of the Triduum, and the coming year, a period of prayer, mindful of the words of Christ: 'If you ask the Father anything in My name, He will give it to you.'"—John, xvi. 23.

"† PAUL CARD. CULLEN."

It is somewhat intrepid in the Cardinal Archbishop to refer to the supplication of our Lord after the Last Supper, in the very sentence in which he asks 'the faithful' to present their prayers to God through the intercession of the Holy Virgin. He was emboldened to do so, perhaps, by the fact that 'the faithful' revere God's word at a distance, and content themselves with such report as the priest may make upon it. What extraordinary language for a man calling himself a Christian teacher: "Recollect that prayer is always most efficacious, and that our Divine Lord will not reject any petitions if they be presented to him by his holy Mother." If this is not 'another Gospel' then the true Gospel is not in the New Testament. What is truly remarkable is that the very men who profess to have the power to convert bread and wine into the body and blood of Christ and to have the Real Presence in the Mass, first worshipping it and then eating it, speak of requiring the intercessions of the Virgin Mary in order to approach Christ!

The Bombay Guardian.

SATURDAY, NOVEMBER 20, 1869.

AM I MY BROTHER'S KEEPER.

DR. TEMPLE, at a meeting of the United Kingdom Alliance at Manchester, said:

"I have no doubt whatever that it is the plainest, the most imperative duty, at any rate, to diminish the temptations to drunkenness that now exist, and to diminish them to such an extent that for all practical purposes it makes no matter just at present whether we are aiming at diminution or prohibition."

The conviction here stated is the one that we have all along expressed in the *Bombay Guardian*. Temptations to drunkenness have been frightfully multiplied in modern times; intoxicating liquors in a variety, abundance and cheapness undreamt of formerly, have been provided; the state has afforded every facility for the multiplication of shops, so that a man will ordinarily have to take ten steps to get a loaf of bread for every one that is necessary to get a glass of grog. At the same time, the state does not put the traffic exactly on the same footing as other kinds of trade; it has a system of licenses and simulated restrictions, a system by which it declares that the traffic is a bad one and needs to be restricted, yet which does not really restrict it; rather is it a system by which it goes into partnership with the liquor-dealer and stimulates him to make the largest possible sales. Some that claim to be regarded as philanthropists, have a horror of everything that interferes with the liberty of the subject; if a man chooses to spend his last pice in liquor, let him, even if his family are starving, let him, even if the liquor takes away his reason, let him, even if under its influence he kills his neighbour. The favorite doctrine of liberty is that a man has a divine right to the largest use of his powers, even of his power to destroy himself and those dependent on him. It is a mere piece of hypocrisy in the state to be attempting the alliance of these two things, viz. this notion of liberty and the obligation to regulate the liquor traffic. There is no real regulation of the traffic. Thousands here in Bombay have all the liberty they want to tempt their fellow-men to spend money in drink; and other thousands have all the liberty they want to purchase it. Let the state be consistent. Its system acknowledges that it is not good for men to have unrestricted liberty to buy and sell intoxicating substances; well, let the restrictions be real; as Dr. Temple recommends, let the temptations, the facilities for getting drink, be diminished; and let the diminution go steadily on. Men *will* have drink, it is said; some will; but the great majority of those who drink are led to do so by the special facilities afforded for obtaining liquor, and will cease to drink if these facilities are withdrawn. The revenue derived by the state from liquor licenses goes but a little way toward defraying the expenditure entailed by the drink, in the form of gaols, police, hospitals, pauper-relief and the like.

Am I my brother's keeper? Many ask it, who fancy there is a great chasm between them and such a one as Cain. My fellow-man has a right to his liberty, and a right to his ideas about the best use to make of it; if he chooses to abuse it and take the consequences, what concern is it of mine. The answer is he is thy brother, and therefore thou art to keep him as far as possible from whatever is

Digitized by Arya Samaj Foundation Chennai and eGangotri
Government of Maharashtra
on 28 February, 2020

hurtful to him, and thou art responsible for his welfare just so far as thou hast the opportunity of securing it. He that knoweth *to* do good and doeth it not, to him it is sin. In a well regulated society the largest liberty belongs to him who has the greatest power of self-control, and men forfeit their liberty as they lose the ability to use it rightly.

In his "*Primeval Man*" the Duke of Argyll enters the lists against some of the vain speculations and scientific escapades of the day. He has a few cogent words for the Positivists; and meets the Darwinian delusion with some stubborn facts and solid arguments.

"Whatever," says Mr. Lewes, "is inaccessible to reason, should be strictly interdicted to research." Upon this the Duke of Argyll remarks:

"Here we have the true ring of the old sacerdotal interdicts. Who is to define beforehand what is and what is not 'inaccessible to reason.' Are we to take such a definition on trust from the priests of this new philosophy? They tell us that all proofs of Mind in the order of the universe, all evidences of purpose, all conceptions of plan or of design, in the history of Creation, are the mere products of special 'infirmities' of the human intellect. In opposition to these attempts—come from what quarter they may—to limit arbitrarily the boundaries of knowledge, let us maintain the principle that we never can certainly know what is 'inaccessible to reason' until the way of access has been tried. In the highest interests of truth, we must resist any and every interdict against research. The strong presumption is that every philosophy which assumes to issue such an interdict, must have reason to fear inquiry."

Yet we are not sure but that there is a certain congruity between the two opinions stated. The 'reason' that is not able to discover any evidence of Mind in the order of the universe, any proof of design, the 'reason' that surveys the entire universe and comes back with the dogmatical unfaltering assertion that there is not any where any proof of a designing Creator, of a directing Mind, such a 'reason' as this may be allowed to decline, as inaccessible to research all questions of our relation to a superior Being. And it is not strange, perhaps, that the man who talks in this way, does not perceive that he completely stultifies himself, declaring with most marvellous and uncompromising positiveness that he has taken the gauge of universal things, sounded all depths, scaled all heights, weighed all worlds in his balances, and ascertained that there is nowhere any evidence of mind, and then subjoining a declaration that almost all things are inaccessible to research and that no reasonable men may enquire into them. I, the investigator, have indeed a mind that you may contemplate with admiration; a mind that has created itself, elaborated and perfected its own powers, and constituted itself lord of universal things; a mind not called into existence by a superior Mind, and not dependent upon any such; to it you are free to attribute all the glory that belongs to design; and your admiration may be intensified by the reflection that in all probability, I, the modern intellectual investigator, am descended from a monkey which was descended from something still lower down in the scale of creation. But if you fancy that there is in nature any evidence of a creative and designing Mind, you simply show the wretched infirmity of your nature, and proclaim yourself to be without reason.

This then is what our great men are finding out for us. It is an infirmity to believe that wheat was intended to be converted into bread, and that bread was intended to give sustenance. There are myriads of different species of creatures upon this earth, each with its own peculiar necessities on the satisfaction of which its life is dependent, and in the world, in the very *habitat* of each creature, and made accessible by certain special faculties of apprehension given to each, is the very provision demanded by its organization; and along with these, there are means of defence, instincts relating to the propagation and preservation of the species; yet our philosopher would have us believe that all was undesigned. Here is a seed of very peculiar constitution; a soil with certain juices and nutritive elements; clouds to pour rain on the soil at a certain season; a sun to shine upon it; a rotation of the globe to give intervals of darkness; a temperature ranging within certain definite *limits*; a human being to watch over the product of the seed, protect it, gather it, prepare it, eat it and live; and yet we are told that it is a mere 'infirmity' of our mind to fancy that the grain was designed to give sustenance. It is a blunder to imagine that quinine was intended to banish fever, or that fruits were intended to give pleasure to the palate, or that beauty was intended to meet a sense of beauty, that the sea was ever intended to be navigated, coal to be burned, iron to be wrought, the tongue to utter articulate language, the ear to hear music. Alas for the poor mind that has so made havoc of its own most profound impulses, and so dwarfed and maimed itself as not to be able to see that Mind is in all and over all.

One that lived 2,500 years ago wrote as follows:

"Doth the plowman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the barley and the rie in their place? For his God doth instruct him to discretion and doth teach him." (Isaiah xxxviii. 23-29.)

Before leaving Simla, the Viceroy on the 1st of November, laid the foundation-stone of the Simla Union Church. Our readers will be much interested in the following extract from the address made by the Rev. Dr. J. M. Mitchell on the occasion:

"Ours is a Union Church. It is not connected with any one denomination in particular. It may be well that, in the large cities of India, each denomination should try to have its own place, or places, of worship; but I think it is also well, and very needful, that in smaller stations the various sections of Evangelical Protestantism should meet and worship in common. I have no doubt that Union churches similar to our own will be formed in various places in India; two or three indeed, besides ours, are already formed.

"Our congregation has been composed of members of all the great divisions of Protestantism; Presbyterians from Scotland and Ireland, Congregationalists, Baptists, Wesleyans, and not a few members of the Church of England. You are aware, my friends, that it is a standing reproach of Rome against Protestantism that it is split up into a multitude of jarring sects, each full of rancorous bitterness against the rest. The reproach is not true. Among the Confessions of the Reformed Churches there is a beautiful and marvellous harmony, and there is also a large and growing feeling of brotherly love among the members of these churches. For ourselves, we can all say, with thankfulness to God, that we have worshipped as with one mind and heart during the past season, striving, and through the grace of God not striving in vain, to keep the unity of the spirit in the bond of peace. Nor was it merely a friendly feeling that bound us together; we were united by the strong tie of a common faith. If on some minor points there were diversities amongst us, yet on other and far more important points we were thoroughly at one. We are conscientiously and firmly attached to those great gospel truths which were originally proclaimed by our Lord and his apostles, and which were afresh proclaimed, as with a trumpet-peal, by the illustrious Reformers of the Continent and Britain—truths, which we regard as the test of a standing or a falling church, and which our hearts only the more warmly cling to, because of the manifold defections which are witnessed in the present day. The opposite delusions of Rationalism and Ritualism shall pass away and perish; the faith once delivered to the saints endures for ever; and that one unchanging faith we seek to maintain and cherish and defend."

THE AMENS OF CHRIST.—LIV.

"Verily *I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.*" Matt. xxvi. 35.

This gospel: what gospel? there was no mention made of any gospel. Our Lord speaks as though his life were a gospel; for him to live and move, to see and be heard of men, was to give them glad tidings, even heaven's announcement of peace on earth, good will towards men. And this is true. What we call the gospel is just the photograph of Christ taken by the evangelists; no not the photograph, not a picture; a picture would show him simply as he was at one particular moment, would show him quiescent, speechless; the representation of the gospel shows him in hundreds of circumstances and relations, shows him acting and suffering, and reproduces the gracious words that fell from his lips. It is not a picture of Christ, it is Christ himself, radiating hope, light and glory into the heart of the believer. This gospel is this Christ.

But observe: mention of his burial introduces the mention of this gospel. The life of Christ, without his death, would not be a gospel. There would be no glad tidings in a life of simple holiness. What man needs to deliver him from his prison house, is not to know the perfect will of God. The two commandments on which hang all the law and the prophets had been given from the beginning. By the law is the knowledge of sin. By the holy life of Christ is that knowledge intensified. As no man can come to the Father save through Christ, so no man can come to Christ save through his death. This is the truth which was taught in the discourse contained in John vi.: 'Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you.' There are some who preach a gospel to which the death of Christ is not essential; they fancy that man is ready to turn to God if he could only be sure of forgiveness, ready to turn from sin if he could only be sure of help; a notion that the Bible every where condemns; and they fancy that God is indifferent to all past violations of his law, if the sinner will consent to receive his forgiveness and his love; a notion that is equally in conflict with all the teachings of God's word. Without the shedding

of blood there is no remission of sins. Man is dead in trespasses and sins.

Jesus speaks of his burial. He knew that he was to be crucified with malefactors, within three days, and buried under circumstances which would not allow of the anointing of his body by his disciples. He knew that he was going down into the grave; that his disciples would be scattered, and become as trembling sheep deprived of a shepherd in the midst of ravening wolves; and yet he calmly speaks of 'this gospel' as to be preached *in* all the world. He was perfectly conscious that his words and acts and all that happened to him and through him, would be related in all the languages of men, and that from age to age there would be multitudes of disciples running the gauntlet of all forms of persecution in order to tell men of the way of salvation through his blood. What an almost infinite unlikelihood there was of the fulfilment of such a prophecy.

If one or two of the disciples had been appointed amanuenses, and had accompanied him with style and tablets in hand, taking down his words as they were spoken, and recording his miracles as they were wrought, the prophecy would not have been so startling. Often he spoke to those who had no ears to hear, and saw his words dissipated in air. But he knew that after his death would be the Spirit, bringing to the remembrances of the disciples what they had heard, and making the truth wondrously effectual in their hearts.

How very differently the act of Mary impressed Jesus and his disciples. They found fault with it and believed that in doing so they were simply applying principles which Christ had taught them. Jesus certainly had taught them to avoid every thing like wastefulness, to consider the poor, and forego matters of mere self-indulgence. When did he ever give the slightest intimation of a desire to receive costly attentions like this? They felt that they knew the Lord's mind thoroughly with regard to this matter, and so they hesitated not to reprove Mary for throwing away several hundred denarii upon the ointment. And if the question had come up before the money had been expended, there is little reason to doubt that Jesus would have disfavored the expenditure. Observe, however, that it is Judas who takes the lead in censuring the sister of Lazarus; he coveted the money for his own uses.

Money is not the only thing too precious to be wasted. Since Jesus had raised her brother from the dead, two months ago, she had been treasuring and economizing in expectation of a day when she should have an opportunity of showing impressively her affection and gratitude. Every mite of the sum laid out on this box of ointment, represented love, reverence, devotion, feelings too holy in the sight of Jesus to be slighted. If she had met with censure from him, instead of approbation, she would have been inexpressibly humiliated and disappointed. It was very far indeed from the thought of Jesus to allow her to go away cast down and ashamed. He will not reject the tribute of her love. He accepts it, and guards against all possible evil inferences by giving it a special significance. It is against my burial, he says. You will not have the opportunity of showing regard in this form, after my death, and I accept it now by anticipation. And that all may know that love to Christ is that which is of highest value in the estimation of heaven, it is decreed that the same gospel which proclaims to all mankind the love of God in Christ, shall tell the appreciation in which he holds the love of man responsive. God gave the word, and great is the company of those who at this day are publishing throughout the world the account of that interesting transaction in the house of Simon, at Bethany, three days before the Lord of glory was so wickedly done to death.

What is Truth?

One mightier than I cometh. (Luke III. 16.) At last the time is come when God shall reveal his Son, the Messiah, to the children of Israel. More than forty centuries have gone by since the first promise of his advent was given; for fifteen centuries the Jews have been kept separate from other nations that he might make his advent among a people prepared for his reception. What shall be the manner of this revelation? As the lightning that flashes from one side of heaven to the other which men cannot help but see? The Jews thought that his coming would be after that manner. But instead of this he sends a messenger before him, to apprize all that he is at hand and cause the unprepared to prepare. Well, what manner of messenger is it? By the style and fashion of the messenger, we may learn something of the character of the coming One. Is it an angel that comes? is it some great potentate? is it some mighty worker of miracles, upon whose word the ministries of nature hang awe-struck? No; a plain, humble, unattended man, seeking nothing for himself, shelter, clothes, sustenance; penniless yet asking nothing; a preacher, yet dwelling far from the places where men do most congregate. A preacher uncredentialled of men. Yet there is a mighty power in his preaching and it is not long before multitudes are flocking from all parts to hear a man so evidently full of the Spirit of God, so manifestly a servant of the most High God. His preaching makes it evident that it is in the hearts of men that Messiah comes to rule, primarily. Repentance, renunciation of sin, rectification of evils, these are the true preparation for his coming. The law was a schoolmaster to bring men to Christ; the schoolmaster hastens to complete his work when the tokens of the new dispensation appear.

There went out to him all the land of Judea and they of Jerusalem, and were all baptized, confessing their sins. (Mark 1, 5.) What was this but a public consecration of themselves, on the part of the great body of the people, to the coming One? As yet they knew him not; but it was evident that John was a true prophet of God, and they received his testimony that the Mightier One was presently to be made manifest, and they thus solemnly, publicly, absolutely bound themselves to receive him and submit to him. For John preached not himself; it was as the servant of the coming One that he baptized. Thus all the people solemnly pledged themselves before heaven to accept of the King that heaven was about to bestow upon them. And they should have no occasion to say that they were deceived by flattering views of the nature of the coming rule; John told them that this ruler would baptize with the Holy Ghost and with fire, would thoroughly purge his floor and gather the wheat into his garner, but burn the chaff with unquenchable fire.

This is my beloved Son in whom I am well pleased. (Math. III 17) This is heaven's answer to earth's question, What is truth? A question offered in all ages, by those who had reached the heights of man's wisdom and by many more who had never scaled those heights; offered very seldom with a readiness to be guided unconditionally by the answer; offered by multitudes in these days in Christian lands, whose idea of the truth forbids the thought of their coming meekly down from the heights of supposed wisdom climbed by them, and who can only conceive of it as lying beyond them *in the direction in which they have been traveling.* They have turned their backs on the truth and traveled far, and now ask that she should come to meet them. But to all ages, the nineteenth as much as the first, to people in all stages of culture, Greeks or Barbarians, Oxonians or Fejeans, heaven's answer is, This is my beloved Son, in whom I am well pleased. And what about our great men? our heroes in word and in deed? our intellectual Anakim? our demigods of thought? our Homers, Platos, Shakespeares, Goethes, Byrons, Carlyles and many others? What about the leaders of the present day who from their elevated seats extend one garland to Christ and another to Antichrist? The foregone solution of these and a multitude of other problems of the day, is in the words that fell from the Majesty on High, This is my beloved Son, in whom I am well pleased. Men are declaring very earnestly in these days, what they are well pleased with; inscribing it on monuments, enshrining it in institutions, celebrating it in centenaries, amplifying it in a thousand books and periodicals. Some are re-writing the life of Christ that we may see the Christ that they are well pleased with, a strange amalgam of their own self and the true Christ; they proclaim, each one from his literary throne, This is that Son of God in whom I am well pleased, and the admiring multitude (admiring not so much the Christ as the Christ-maker) responds, It is the voice of a God and not of a man; but after their most brilliant achievements, there falls from heaven the unalterable declaration, This is my beloved Son, in whom I am well pleased. The judgment day is here anticipated. He at whose bar all men, all opinions, all systems are to stand and be searched with light intolerable to all that is not of its own nature, He is here pleased to give his judgments concerning humanity embodied in the person of Jesus. This is his standard; the Creator's conception of what man should be; and by this we may all test ourselves, our ways, our sentiments, our aims, our admirations, and ascertain how far we are away from God's will. As though God said to each of us, This is my pleasure; what is thine? The Father loveth the Son; whom lovest thou? Hearing this voice from heaven, with what engrossing interest must we direct our attention to Jesus to see what manner of life he leads and to hear what he says. What shall we think of the sincerity of the man who professes an ardent desire for the knowledge of the truth, and yet is not moved by the heavenly attestation to give his supreme regard to Christ? Or of his sincerity who prays to God, saying, Show me thy way, and yet heeds not the way that God here makes known? Multitudes in Judea were offering that prayer, but when they found that Christ was the answer they would none of it. How many in our own days are writing beautiful and impassioned laments for the mysteries and insoluble problems of life, quite unaffected by the fact that God has given the solution of problems, the unveiling of mysteries, in Christ Jesus. They love the mystery more than its apocalypse.

WHAT THINK YE OF CHRIST?

(From a Sermon preached in St. Thomas's Cathedral, Bombay, Oct. 24, 1869, by the Rev. Wm. Brown Keer.)

1. "And first what think ye of Christ as the object of prophecy? The fact that 'prophecy came in olden time by the will of God,' and that 'holy men of God spake as they were moved,' or borne along, 'by the Holy Spirit,' is being assailed. The authenticity of the Old Testament is called in question, and the fulfilment of the prophecies is set down as coincidence more or less remarkable. Happily the Jews no less than the different folds of the Christian flock cling to the Old Testament Scripture and alike acknowledge their antiquity and divine origin. And we need but to point to the fact, which the closest examination will only establish more firmly, that to Christ 'gave all the prophets witness' for 'the Testimony of Jesus is the Spirit of prophecy.' In him are so fulfilled every type and figure, prophecy and parable as that mere coincidence fails to account for the marvellous harmony of prediction and accomplishment, and points to him who believes all this as the operation of chance as being far more credulous and infinitely less rational than the devout believer who recognizes in every type and prediction the finger, or the voice of God.

2. "In his essential Deity, 'what think ye of Christ?' Many devoutly believing that 'God hath made every thing beautiful in his time' speak of divine poets and historians, poems and histories, melodies and landscapes all divine; they will even extol the divinely beautiful character of the Redeemer as the fairest among ten thousand and altogether lovely; though by implication they would thus rob him of his essential Deity, of that glory which he possessed as equal and 'one with the Father before the world began.' A devout study of the written word would remedy error like this. 'For by him,' that is, Christ, says St. Paul who affirms and amplifies the record of St. John 'The

Word was God,' in the prologue to his gospel, 'For by *him* were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him, and he is before all things, and by him all things consist.' All things—from the atoms of dust beneath our feet to the ponderous spheres that roll in infinite space,—from the tiny animalculæ too small for human sight, that sport in the dew drop, as their unbounded sea, to the archangels—the messengers of his that do his pleasure,—or the glowing seraphs that chaunt their triumphant lays before the throne of the Eternal; 'all things were made by him.' No wonder then that St. Jude, without detracting from the Majesty and Godhead of either the Father or the Holy Spirit, should ascribe Glory to him as 'The only wise God, Our Saviour,' To rob Christ of this Divine honour of essential Deity with the Father, and the possessor of all power in heaven and in earth is not merely to detract from the greatness and glory of a creature, it is to rob God. It also deprives the humble believer of the comfort which springs from faith in One who is 'able to save to the uttermost all that come unto God by him;' and who has promised that his grace and strength shall be sufficient whether to enable the believer like St. Paul to 'do all things through Christ which strengtheneth him,' or to sustain him, like the, proto-martyr Stephen in the final struggle ere his soul is caught up to the paradise on high.

3rdly. "As our 'Sacrifice for sin' our Atonement, what do we think of Chirst? The opinion that man needs not a sacrifice for sin, nor does the Almighty as a being of perfect benevolence require it, finds too wide and ready a reception in our day among those who forget that all have sinned and come short of the glory of God. The scriptural view which our church takes in her 31st article of Him who 'after he had offered up one sacrifice for sins for ever, sat down at the right hand of God,' is well known. 'The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original, and actual; and there is no other satisfaction for sin but that alone.' Let the sinner, however great may be his degree of guilt, but hang on this truth by faith and prayer, and he shall find that 'though his sins be as scarlet they shall be as white as snow; and though they be red like crimson they shall be as wool.' For 'the blood of Jesus Christ cleanseth from all sin.'

5thly. "As the hope of the church collectively no less than of its individual members, what think ye of Christ? There are who think that as the leader of the people, who is to gather together in one, the scattered members of his mystical body the church, that this will be accomplished by an outward and visible unity of discipline as well as of doctrine, in this life. Though this is not impossible it seems highly doubtful. Yet one in him as their common hope and strength—as the source of their spiritual life and love and the centre of their being, believers in Christ may be and indeed are already. Though all may not possess equally clear and perfect views of his person, character and offices. This is beautifully observable in the service of song, (a type of the songs of heaven,) which the 'Church militant on earth' renders unto Christ, 'Let me make the people's songs' said one 'and I care not who may make their laws,'—feeling assured that amid all the diversities of political opinion and the raging strife of parties, the national songs would stir up and preserve alive the deepest and noblest patriotism, and the truest national unity. And so in the kingdom of Christ. The remark might almost be applied not only to the laws and rules—the bonds of discipline, but to the creeds and articles of faith, which though they be unspeakably precious in their place, are not the strongest or most uniting and endearing of the ties among Christians. The songs 'ancient and modern' of the devout worshippers of the Saviour of sinners, far more often than laws and creeds, express a simpler clearer faith, a firmer and more joyful hope, a more ardent love to Christ, and form a dearer stronger bond of union in the spirit of the members with each other, and with Him, who is the head of his body the church—the fulness of him that filleth all in all.

"In these 'songs of Zion' love to the common Saviour, a 'love shed abroad in the heart by the Holy Ghost given,' is called into exercise, vibrates like a golden cord in the bosom of every true believer and finds fit expression in the same common strains. Many of the congregations in our branch of the Christian Church happily illustrate this in the use of those Hymns Ancient and Modern which though they have been composed by Christians in various branches of the church, and at times far remote yet breathe the same spirit of loyalty and love to Christ. One of the highest authorities on this subject in our church has beautifully remarked. 'It is refreshing to turn aside from the divisions of the christian world, and to rest a while in that inward unity which, after all, subsists among all good Christians,—binding together by the force of a central attraction, more powerful than all causes of difference, times ancient and modern, nations of various race and language, churchmen and non-conformists, churches reformed and unreformed.'"

Epitome of News.

SATURDAY,—November 13, 1869.

—A bend-pipe of the Vehar Water Works, required renewing and was found in a state thus described by the *Bombay Gazette*: "When examined it was discovered that there had been a serious flaw in the casting which ought to have secured the instant condemnation of the pipe. For more than a foot in length there was an absolute deficiency of metal. Where the iron should have been solid a gutter or trench existed, and instead of melting the abortive casting, the makers proceeded to patch it up. They rivetted a plug in the long hole, swathed it outside with bands of thin sheet iron, and carefully obliterated the marks on the exterior. The strength of the bend was the strength of the rivets and band. It is a gross example of the fraudulent practices of iron founders, worse, in its effect, than adulterating cotton, because it imperilled the health of a large community. How many more such pipes are there between Bombay and Vehar?

—*Pioneer*: "In a cricket match played at Trichinopoly last month the European garrison were beaten in one inning by eleven natives of the 9th M. N. I., and a similar victory was achieved at Bareilly by eleven native school-boys over a very fair European eleven."

MONDAY,—November 15.

—*Friend of India*: "The Native Female Medical Class under the instructions of Rev. Dr. Humphery of the American mission Nynee Tal, has just completed the course for the first year with credit to all concerned. The class consists of ten Native Christian women. They have studied the following subjects. 1st. Theory and Practice of Medicine, Fevers, malarial, intermittent and remittent, non-malarial, common, ardent, typhoid, typhus; eruptive small-pox, measles, erysipelas, chicken-pox &c. rheumatism, Diarrhœa, Dysentery, Cholera; 2nd Obstetrics. It is thought that after one more year's study and clinical practice they will be well prepared to go forth to exert their influence as female practitioners among their own people."

—With reference to the sentence against five Native regiments here and seven in Madras, the *Times of India* says: "To reduce the most trustworthy portions of the Native army, denying efficient arms to those who remain, and retaining the caste-enlisted Bengal sepoys, while the European forces are apparently to be maintained at the present strength, is a gross imposition on India—a course of action so utterly unstatesmanlike that it could never be supported except on behalf of the sinister interests of some home influence of overpowering strength."

—Same "The conviction that the extravagant barracks for European troops have been the principial cause of the Indian deficit gains ground; but influential authorities are in their favour, and the Government of India will need strong support in its half confessed determination to change the plan. His Excellency Earl Mayo and Lady Mayo were at Allahabad on the 7th, where they were the guests of Sir William and Lady Muir. He was to inspect the new barracks on the 8th. Apropos of this inspection, the paper there remarks—'His Excellency will propably meditate on the quantity of money the excellent Miss Nightingale has cost India.' But it is being found that the boasted scientific excellencies of these extravagant barracks are theoretical ather than practical. The Umballa paper thus rings out what seems a fatal defect in their lan: 'The new barracks at that station are no more approved by their inmates than those at Allahabad; the upper storeys are said to be intensely hot. The truth seems to be, that the structures have been designed on such a magnificently extensive scale as regards cubic feet of air per man, that the walls and roofs have insignificant cooling power, or power for the prevention of the generation [or access] of heat *within*, and that there is not so much difference as there should be between the temperature of the internal and external atmosphere.' If the correctness of these observations are borne out—and this is really a word that many others have been waiting to say—there will be afforded another signal proof of the folly of providing for Oriental conditions according to Western notions, of seeking to meet the requirements of the tropics with appliances suited to the temperate zone and highly civilized or town-bred people."

—*Bangalore Spectator*; Secunderabad: "Another of those assassinations, one of those brutal acts of violence from which humanity turns in disgust, has been perpetrated in Hyderabad. Captain Finglass, an old and honored servant of Sir Salar Jung, was murdered in cold blood by one Budo or Budooh Sing, about 1 p. m. on Thursday last. Of Portuguese extraction, he served long and faithfully in the Nizam's service, and we believe had his promotion on the day he lost his life." He was crossing a nullah in his palkee, when "Budooh Sing, *ex-Silladar*, whom Captain Finglass, for repeated acts of violence, insubordination, and various misdemeanours, discharged from the service some few months ago, stepping from under the arch of a bridge ordered the bearers to halt. The orderly stepped up to interfere, when the villain (a powerful man) drew his sword and with one stroke cut off his *right* arm. The sepoy fell to the ground fainting, wounded, and bleeding, and the bearers throwing down the palkee fled for their lives."

—Dr. W. I. Moore, in the *Indian Medical Gazette* assumes it to be a demonstrable fact that the vast improvement of late years in the health of European soldiers in India, on which we have all been congratulating ourselves, is an illusion. He asserts that "invaliding is the chief cause of the reduction of mortality."

—The report that Captain Gillespie has been appointed Collector at Sikarpoor is contradicted.

—*Times of India*: "The last of the mail packages that were on board the *Carnatic* have been recovered and brought to Bombay, and 21 boxes of the specie have been recovered; these were all that were expcted to be got, as the divers did not know where to find the rest."

—*Overland Mail*, Oct. 22: The insurrection in Spain is over, Valencia, the last stronghold, has been taken by the Government troops.—A manifesto has been issued by the leading members of the opposition party at Paris. They resolve to wait the opening of the Session.—Glowing accounts are received of the magnificent reception given to the Empress of the French at Constantinople.—The Government have announced their determination not to accede to the demand for the release of the Fenian prisoners.—Strong opposition is still taken to Dr. Temple's nomination to the see of Exeter.—The Queen will visit the city of London, on November 6, to open the new Blackfriars Bridge and the Holborn Viaduct.—The Prince of Wales was received enthusiastically at Chester.—The summonses against the directors of the Albert Assurance Company have been dismissed.—The Bridgewater and Norwich election commissioners have adjourned their inquiries. They will be resumed in London.—The child of Lieut.-Col. Hickie has been found, and the nurse is in prison on a charge of stealing it.—A telegraph cable is to be manufactured to connect Galle with Singapore.—There have been numerous shipwrecks on the coast, attended with great loss of life. Sir Titus Salt, Bart. is providing a park for the people of Saltaire. It will extend over eleven acres of land.

Prince Hassan, son of the Viceroy of Egypt, has arrived at Oxford and taken up his abode at Grandpont. His Highness has been placed under the care of the Dean of Christ Church.

The *Carlisle Journal* announces an extraordinary shower of small spiders, resembling the ant in form, but of much smaller dimensions. They were of a dark mahogany colour and bright surface, and came down in countless numbers in the forenoon, at once setting to work spinning webs. A similar visitation was noticed at Kendal.

—Mrs. Stowe has addressed the following "card" to the editor of the *Hartford Courant*:

Mrs. Stowe desires the friends of justice and fair dealing to publish for her this announcement:—That she has kept silence heretofore in regard to the criticisms on her article on Lady Byron for two reasons. First, because she regarded the public mind as in too excited a state to consider the matter dispassionately; and, second, because she has expected the developments of additional proofs in England, some of which, of great importance, have already come to hand. Mrs. Stowe is preparing a review of the whole matter, with further facts and more documents including several letters of Lady Byron to her, attesting the vigour and soundness of her mind at the period referred to, and also Mrs. Stowe's own letters to Lady Byron at the same time, which were returned to her by the executors soon after that lady's death. She will also give the public a full account of the circumstances and reasons which led her to feel it to be her duty to make this disclosure as an obligation alike of justice, gratitude, and personal friendship.

—How far the civilization of England is in advance of that of the Continent, in the matter of dueling, may be inferred from the following: "The Parisian journals favour the public with some further details respecting the duel between Count R. de Beaumont and Prince de Metternich, Austrian Ambassador in Paris. This meeting is believed to be a continuation of the affair of honour which has already given rise to encounters between the firstnamed and his brother on the one hand, and Viscount Hallez-Claparède and M. de Maugay on the other, and in which the lastnamed were wounded, the former dangerously: 'M. de Beaumont has still on the cards an appointment to fight the Count de Fitzjames, and an encounter with M. de la Redorte is in course of arrangement. Several other gentlemen remain to be called out, and one of the conditions of the meetings is that they shall be continually renewed, as soon as the wounded recover, until M. de Beaumont or one of his adversaries be killed. The Emperor of Austria, it is stated, only consented to the duel when his ambassador at Paris threatened to resign.'"

—The number of candidates for the next entrance examination of the Calcutta University is 1,730, or 4 less than last year.

—*Bombay Gazette*; London: "The most experienced engineers are agreed as to the huge waste in traction power which occurs on all English railways. A passenger and his luggage weigh perhaps two hundred weight actually, while to the railway company he weighs at least ten times as much; that is, the rolling-stock which has to be set in motion to convey him multiplies his weight tenfold, so that for each single passenger a ton has to be hauled along. Other engineers make the weight even greater, one of them declaring that for every ton of passengers the engine has to draw 33 tons of load. Looking to the scale on which English rolling-stock is built, and to the large amount of unoccupied space in every train, this proportion is perhaps not extravagant. Mr. Fairly, an engineer here, proposes to go to the root of the evil by a very simple process. He constructs a carriage with a peculiar arrangment of the wheels, which has been in use in England for several years in a rude fashion, and which is also in use in the United States—the plan called the 'bogie' system. I need not go into minute particulars, but in practice the plan is not dissimilar to what is employed in an ordinary four-wheeled carriage on an ordinary road. Instead of carriages, in themselves rigid, and linked with buffers between each to permit the rounding of curves on the railway. Mr. Fairlie makes a carriage the wheels of which turn horizontally independent of the carriage itself and bite the rails closely. The effect is twofold; it dispenses altogether, with the necessity of the railway following a straight line, and it avoids the unwieldy plan of a large number of distinct carriages coupled together, and so wasting space, material, time, and force."

TUESDAY,—November 16.

—D. F. (the Rev. D. Fell?) in the *Madras Observer*, says: "I wish to urge the perpetual institution of Itinerating Missionaries. I should like to see in every language-division of India, at least in some part or other of each a small band of European Missionaries and Native Evangelists, whose whole time is given up to the work of preaching and conversing with adult natives of any and every class, in their own tongue, particularly in villages and small country towns. The method I should like to see adopted is this. Let a tract of country be selected, large or small, according to the number of associated preachers. Let this country be well mapped out and every village and hamlet, as it is discovered, be jotted down; let the Missionaries regard the whole district as their parish, the tent as their moving parsonage, each village and hamlet as if it were the house of a parishioner. The next point will be to discover what should be the time within which to permeate the whole of their selected district with the Gospel message; and after which, to commence a second tour of the same. Let their one thought be, how can I best make the various classes and castes of people with whom I come in contact acquainted with the Gospel message. Let them seek evenly and regularly to move over the whole ground, week after week and month after month. A central village with a shady tope should be selected for the camping ground. Let the early morning and late afternoon of the day be spent in visiting villages within three or four miles in every direction, and conversing with or preaching to such people as are found in the street: others will gather round, and except in a very small village or at a very busy season of the year, there will be from fifteen to thirty hearers, sometimes double this last figure. If it be a village with two or three streets, a second conversation in a different spot will often attract the better disposed part of the first hearers. If there are two or three separate hamlets in the village, let each have a visit, at all events, let the Missionary pass through each and say a few words. It is a great point that the people should see that we offer our religion to the notice and enquiry *of all*. If every part of the place has thus been visited, much will not, I think, be gained by a second visit the same week. At the end of the week, the tent may be moved six or eight miles. Nor should I be in a hurry to come back again to the same place after a short interval. Until the people show some sort of desire for instruction, too frequent visits may only cause dislike of the preacher and of his message. From three to six months seems to me not too long an interval, care being taken not to bind one-self down so as to prevent visiting much more frequently any place where a favorable opening presents itself. I cannot see that in all this the Itinerator should necessarily have any fixed centre, though I quite agree that it is desirable that as soon as village schools can be opened, and particularly when two or three bodies of enquirers are gathered together, there should be a centre, with a stationed European Missionary, or perhaps better still, a Native minister settled down in it. But the Itinerator's work is different, and he will find ample scope for his exertions in confining himself to it. For some time after such a centre is taken up, his presence in the district will be highly desirable: in fact, he should not move off to a new field until so many places in the first ones are occupied by station agents, that the intermediate heathen villages can be methodically and regularly preached in by them."

—The *Record*, remarking on the appointment of Professor Seeley (author of *Ecce Homo*) to the Cambridge Professorship of Modern History, says: Mr. Gladstone's metaphysical and unstable mind was fascinated by the perplexing subtlety which runs through the pages of *Ecce Homo*. When out of office he reviewed it as an interesting and not unprofitable interlude, and his unsatisfactory review ended, like Dr. Johnson's *Rasselas*, with a "conclusion in which nothing is concluded." It is, however, clear that he desires to revolutionize the Church of England by making it comprehensive even to latitudinarianism. The vagueness of his opinions is seen in his valedictory address at Edinburgh, and his more recently published *Juventus Mundi*. His own sacerdotal predilections are seen in his promotion to the see of Salisbury of Dr. Moberly, whose Bampton Lectures prove that he soars to heights in the Eucharistic question as mysterious as those which Mr. Liddon has adorned with with his eloquence. The same predilections are seen in the selection for the see of Winchester of the Bishop of Oxford, who has just indicated the same ultrasacramentarianism by lately ordaining a candidate for Holy Orders whom the Bishop of Ripon had rejected only about a fortnight before. The Bishop of Ripon rejected him for what his Lordship considered to be a frank profession of doctrines only consistent with migration to Rome. Bishop Wilberforce, on the contrary, regarded them with greater favour, although he admitted that the young man might be muddle-headed on such question.

"On the other hand Mr. Gladstone is disposed equally to lend a helping hand, as the *Daily News* has it to men like 'the Stanleys, the Jowetts, and Goldwin Smiths.' Professor Kingsley has been appointed to the cannonry lately held by Dr. Moberly, and Professor John Robert Seely, of the London University College, is nominated Regius Professor of Modern History at Cambridge. A correspondent reminds us that Mr. Kingsley, as Professor at Cambridge, was a Palmerston creation. Had it been said that it was one of the Prince Consort's creation, he would have been more correct, for although Lord Palmerston reisted latitudinarian influence even in high quarters wherever the Church was directly concerned, he did not always deem it to be his duty to be as rigid in regard to educational appointments. Mr. Kingsley was one of the Prince's chaplains, and, like the rest, was promoted on his lamented death to be one of Her Majesty's chaplains. He has been for some months past desirous of getting away from Cambridge, and working for the object just attained."

—*Indian Mirror*: "It is said the north-west wing of the Government House is being fitted up for the accommodation of the Duke of Edinburgh. A body of Cavalry has been ordered down to the Presidency to add to the splendour of the grand display for the reception of the Royal Duke on his arrival. The marine authorities are also making magnificent preparations for the occasion. After leaving Calcutta he will make a tour to the North-West by rail, and visit all the principal towns, and the splendid edifices and temples standing there as monuments of by-gone days. Many native Rajahs and Princes are expected in Calcutta to pay honor to his Highness."

—*Times of India*; Kurrachee, 11th: "It is said that the predatory tribes near the Sind frontier have not been very peaceably disposed lately; that the State of Khelat is in a state of disaffection through the intrigues of the different Chiefs who, it is alleged, have entered into a conspiracy against the life of the Khan; that our Political Agent (Captain C. H. Harrison) and Assistant-Surgeon Robert Bowman have been obliged to retire to our side of the Bolan Pass; and that a squadron of Sind Horse under the command of Captain Stevenson has been despatched by Colonel Phayre to Captain Harrison's assistance. It is to be hoped matters will soon be remedied and settled in a satisfactory manner."

—The Rev. Hobart Seymour writes regarding the opposition to Dr. Temple, thus:

"I am unable to follow the leadership of Dr. Pusey, directly or indirectly, or to move in union with his Romanizing following, in any measure whatever. It is not that we are to join our Pharisees against our Sadducees, nor to join our Sadducees against the Pharisees. We are to beware of both, and leave such potsherds of the earth to strive with the potsherds of earth. The evil may be incalculable—words are not able to describe the disaster—if the Evangelical body associate with the Romanizing party in deprecating this or any similarly objectionable appointment; for if, under such circumstances, the Prime Minister consented to cancel the appointment, and at once conferred it on the leader of this movement—on Dr. Pusey, his old friend and intimate—the Evangelical body would be silenced. They could not object to the honour being conferred on the man under whose leadership, as vice-president, they were acting."

—The *Quarterly Review* publishes a number of letters said to have been written by Lady Byron to Lord Byron's half sister, at and after the time of the separation, and thinks them conclusive against Lady Byron's more recent statement. Here is one dated Feb. 3, 1816:

"My dearest Augusta,—You are desired by your brother to ask, if my father has acted with concurrence in proposing a separation. He has. It cannot be supposed that, in my present distressing situation, I am capable of stating, in a detailed manner, the reasons which will not only justify this measure, but compel me to take it; and it never can be my wish to remember *unnecessarily* [*sic*] those injuries for which, however deep, I feel no resentment. I will now only recall to Lord Byron's mind his avowed and insurmountable aversion to the married state, and the desire and determination he has expressed ever since its commencement to free himself from that bondage, as finding it quite insupportable, though candidly acknowledging that no effort of duty or affection has been wanting on my part. He has too pain-

fully convinced me that all these attempts to contribute towards his happiness were wholly useless, and most unwelcome to him. I enclose this letter to my father, wishing it to receive his sanction. Ever your most affectionately, A. S. BYRON."

—The *Darjeeling News* noticed the Doorga Pooja in a way that led the *Bengallee* to ask: "Can Christianity, that religion of charity, make such a mockery of a profoundly sincere and earnest worship? We wait for a reply."

The D. N. replies as follows: "Our Contemporary, we think, *has* put too fine a point upon it, in associating the idea of 'a profoundly sincere and earnest worship,' with the *saturnalia* of the Doorga poojah. It seems the merest affection, that he should ask if Christian charity allows of such proceedings being held up to ridicule. Does he then suppose that Christian charity is incompatible with a sense of the ridiculous? It is true, that in a religious point of view these degrading fooleries would be reprobated in a stern, and serious spirit, but would such be less distasteful to the votaries of these superstitions? We trow not. A secular journal cannot with propriety enter into religious controversies of any kind; and in merely mentioning that Doorga had been duly tossed into the river here, by her votaries, and in hazarding some speculations as to her chance of reaching her destination, we do not think we have infringed this rule. And now, having given our reply, we conceive we are in fairness entitled to ask our contemporary the reason for his feeling so sensitive about the Doorga poojah being ridiculed. If he be of the opinion that this 'sincere and earnest worship' (as he ventures to call it) elevates and purifies the minds of its votaries, and tends to their moral and intellectual improvement, we are sure that an exposition of this, by so intelligent a Native Journalist, would be perused with deep interest by the Indian Public. If on the other hand he be sensible that the so called worship is revolting to sense and decency, is incompatible with intellectual or moral improvement, and must perish in the light of civilization, then has he been false to his own convictions, in pandering to the degrading superstitions, against which to protest incessantly is a solemn duty that he owes to the enlightenment he has acquired. Educated natives are we think bound to take one side or the other, and whether they defend, or assail, their old superstitions, they will equally promote the advancement of the truth."

WEDNESDAY.—NOVEMBER 17.

—On Sunday last the body of a native child was found by a sweeper in the employ of the Municipality in a drain in the compound of Jeevanlaljee Maharaja's oart.

—*Bombay Gazette*: "A good looking young man, a European, in native dress, who appears to have embraced the Mussulman faith, yesterday afternoon appeared before Mr. Connon and declared himself to be the publisher of the Anglo-Gujrathee periodical entitled the *Mun-o-Runjuk Ruttun*. He signed his name G. Mitford *alias* Moorad Ali Beg. His name may be familiar to some of our readers."

—Four Hindu lads have died from injuries received in celebrating the Dewallee with gunpowder.

—The congregation of St. Andrew's have met to express their gratitude to Mr. A. McCombie, about leaving for Europe, for his gratuitous services as organist for four years.

—*Homeward Mail*: "The Egyptian Government despatch steamer *Shindy* arrived at Suez on Oct. 8 from Jedda, Massowah, and Souakin, having on board Messrs. Powell and Jenkins, the relatives of the lady and gentleman who were murdered in Abyssinia a few months back. They have been very successful with their expedition, having managed to discover the tribe who murdered Mr. and Mrs. Powell, inflicted a severe chastisement on them, and brought away the remains of their relatives. These gentlemen were furnished on landing at Massowah, by order of the Viceroy, with a regiment of Egyptian soldiers, but after a few days march they were obliged to send them back, as the heat was too overpowering for the men, who suffered greatly from swollen feet. On arriving within the boundary of Kassa's dominions, this prince very kindly placed some 3,000 men at their disposal, part of them being Kirkham's disciplined troops, armed with muskets. With these men they at once proceeded to the hostile tribe's territory, captured the head perpetrators of the crime, burned three villages, and carried away some 1,400 head of cattle as a present to Kassa."

The Swedish Mission will be broken up, we fear, as a consequence of all this. So much for the taste for elephant shooting.

—The transport Steamer *Euphrates*, leaves today for Suez, with men and officers women and children to the number of 1,226, besides the ship's company.

—*Once a Week*: "In the Stowe-Byron controversy, reference has repeatedly been made to that deformity of the poet to which he was so nervously sensitive—his club-foot, or rather, feet. When Mr. Trelawney uncovered the corpse of Byron, at Missolonghi, he saw that 'both his feet were clubbed and withered to the knee; the form and face of an Apollo, with the feet and legs of a sylvan' satyr ('Recollections.'")

THURSDAY,—NOVEMBER 18.

—China News, via Galle: "No reception was accorded to the Duke of Edinburgh at Pekin, though his rank and position were well known to the Pekin Government. Rumour from Penang, that a revised English treaty was to be signed the 25th ultimo. The Duke reached Hongkong on 31st October.

—A marine tortoise 8 feet long, 4 broad, and nearly 2½ in height was taken by fishermen at Bandora on Sunday last. The stupid men killed it. A correspondent of the *Times of India* thus describes the monster:

"The shell was divided longitudinally by seven sharp, strongly-prominent ridges into eight equally broad segments. It was of a greenish black colour and as hard as stone. The under part of the body and the fins had a light gray colour variegated with clusters of dark green spots. The outline of the shell represents the exact shape of an oblong ancient shield. Its under jaw only was set with a great number of cartilaginous teeth, two much larger ones of a harder substance, with their very sharp points bent upwards emerging considerably from the mouth when closed. I computed its weight at 9 to 10 cwt."

We do not remember seeing a description af o tortoise equal to this.

—Lieutenant R. W. W. Greenlaw, 18th Bombay N.I., has been cashiered for misappropriation of money.

—*Indian Church Review*: "A friend, whose local knowledge is of some authority, tells us that, some twenty or twenty-five years ago, there lived at Mazagon an octogenarian of the name of Shepherd, who had belonged to the Indian Navy. Some mystery attached to him; so he was seldom seen out of doors. It was said that he had no religious belief. He was never seen at Church. He was supposed to be rich. In 1843-44 he fell ill. The Rev. Mr. Fletcher was then Chaplain of Byculla, and Mazagon was in his district. He was called in to see 'old Shepherd,' as he was styled. Shepherd rallied, and it was reported that a change had taken place in his views. It was stated that he meant to devote all his property to pious uses. He would sink a well in Mazagon. He would build an alms-house for infirm people in the district. He would erect a church for the residents at Mazagon. He wished to leave these memorials of himself in the locality in which he had spent many years of his life. He died. Perhaps the well was sunk. Government and the public having, through Mr. Fletcher's influence, supplemented Mr. Shepherd's bequest for the purpose, the church (S. Peter's) was built. The Alms-house was erected at Byculla, behind the House of Correction. A tablet over the gate-way states that it is intended as an asylum 'for widows, orphans and blind persons.' The *Times of India* Directory adds that it is 'in charge of the Rev. G. C. Reynell, Chaplain of Christ Church, Byculla.'"

The *I. C. R.* complains of the management.

FRIDAY,—NOVEMBER 19.

—A carriage-road from Mhar to Mahabaleshwar is proposed.

—The Duke of Edinburgh is expected in Calcutta about Dec. 20th:

—A party of about 15 'influential and learned' advocates of Widow Marriage, have been entertained by the Gaekwar, and have entered into formal discussion of the question with his pundits.

—Both the *Times of India* and *Bombay Gazette* are to have representatives at the opening of the Suez Canal.

—*Poona Observer*: "We understand that an enterprising European firm in Bombay is about to run a steamboat fortnightly from February next between Bombay and Mahar."

—Deaths last week, 308.

—A letter of Charles Dickens, explaining his separation from his wife, has been published. He says: "For some years past, Mrs. Dickens has been in the habit of representing to me that it would be better for her to go away and live apart; that her always increasing estrangement made a mental disorder under which she sometimes labours; more, that she felt herself unfit for the life she had to lead as my wife, and that she would be far better away. I have uniformly replied that she must bear our misfortune and fight the fight out to the end; that the children were the first consideration, and that I feared they must bind us together 'in appearance.'

"At length, within these three weeks, it was suggested to me by Foster, that even for their sakes, it would surely be better to reconstruct and rearrange the unhappy home. I empowered him to treat with Mrs. Dickens as the friend of both of us for one and twenty years. Mrs. Dickens wished to add, on her part, Mark Lemon, and did so. On Saturday last, Lemon wrote to Foster that Mrs. Dickens 'gracefully and thankfully accepted' the terms I proposed to her.

"Of the pecuniary part of them, I will only say that I believe they are as if Mrs. Dickens were a lady of distinction and I a man of fortune. The remaining parts of them are easily described —my eldest boy to live with Mrs. Dickens, and to take care of her; my eldest girl to keep my house; both my girls and all my children but the eldest son to live with me in continued companionship of their Aunt Georgiana, for whom they have all the tenderest affections that I have ever seen among young people, and who has a higher claim (as I have often declared, for many years) upon my affection, respect, and gratitude than any body in this world."

—Col. McLeod, 2nd Grenadiers, thrown from his horse at Mahabaleshwar, has been obliged to have his arm amputated.

—*Times of India*: "On the afternoon of the 12th inst., about sixty miles off Bombay several large whales were observed in the vicinity of the *Euphrates*, and an enormous one supposed to be about fifty feet long, charged down, striking the bows of the vessel in a most sudden and unexpected manner. The shock was so great as to raise her (forward) about four or five feet out of the water, and also for a few minutes very considerably impeded her progress, although she was steaming, at the time of the collision, upwards of ten knots per hour. The vessel in passing over the whole, was struck a second time near the stern, but strange to say, did not sustain the slightest injury on either occasion."

ALEXANDER VON HUMBOLDT.

The civilized and scientific world has just been pouring forth its most elaborate and eloquent eulogies upon the life and work of one extraordinary man. The most gifted in speech and the most renowned in science have vied with each other in exalting his name and perpetuating his memory, as the prince of philosophers in the nineteenth century. And beyond all question he was a most extraordinary man. He slept but four hours of the twenty-four, and he lived ninety years. Never sick, never idle, never weary, he travelled and read and wrote and studied enough to wear out half a dozen ordinary men. He mastered many languages. He was familiar with every department of science. He explored vast libraries. He knew the scientific men of all nations. His correspondence extended to every quarter of the globe. He is said to have received a hundred thousand letters in a year. He held posts of high responsibility under government. Princes and kings delighted to do him reverence. Titles and diplomas, degrees and badges of honor were scattered like rubbish about his room. Ministers of State, generals in the army, officers of kingly courts, professors in colleges, travelers, academicians, students, citizens, all counted it a privilege to have seen his face, an honor to have known him.

And yet this unwearied and wonderful mind ranged through all the departments of nature, science and philosophy, and found no God. His greatest living eulogist and his most admiring friend, his equal in philosophy and his superior in faith, confesses that "the modern school of atheists claim him for their leader." He found no place in scientific discussion to consider the intervention of a Creator. He considered it a mistake to ascribe the common occurences and phenomena of nature to the agency of a Supreme

Digitized by Arya Samaj Foundation Chennai and eGangotri
Do not will financial assistance from
Government of Maharashtra
on 28 February, 2020

power. He would not give his countenance to any creed based upon the Bible. He made it a distinct aim in life to free our modern civilization from every feeling of obligation to accept the guidance of the sacred Scriptures. To him the grand system of Christian doctrine was an "abomination," a "mere carnival buffoonery." He spoke of the inspired record of the Gospels as a historical romance, a collection of myths. He ridiculed the idea of propagating Christianity among all nations. To him, the most common and familiar words of Christian teaching were mists and deceits, which flow into nothingness before the man of natural science.

All thanks for the gift of such a mind to the world and for the light which he poured upon the varied department of science and human cultivation. But in all earnestness and sadness may we ask, is this the highest attainment of human intellect in the nineteenth century? Was it an evidence of severe and accurate discrimination in that lofty mind, to find in all the boundless kingdom of nature, no place for the intervention of a Creator? Has the time not yet come for the prince of philosophers to raise the question, Who made the world? Must we believe in myths and fables, and geological dreams, if we say that God clothes the lilies with beauty when they bloom, and our Father in heaven feeds the birds of the air when they cry? Would not the "Cosmos" have been more complete and philosophical, if its wonderful author had found a God in every department of nature, and made the whole creation vocal with his praise.—*American Presbyterian.*

TELEGRAPHIC NEWS.

London, Oct. 28th.—The Earl of Derby expired last night at Knowsley.—The Egyptian question is still unsettled, no arrangement having been come to on the reserved point.—The Dalmatian insurgents surprised the fort of Stagnairo, and killed the majority of the garrison. They also attacked Trinita and Gorazada, but were repulsed with loss. It is reported that the Rayahs Herzegovina are about to join the Dalmatian.

Nov. 1st.—Latest advices from Constantinople state, that the Porte has permitted Austrian troops to operate in Turkish territory, including Montenegro, against the Dalmatian insurgents.—Latest advices from Spain state, that at the meeting of the members of the Cortes 128 voted for and 52 against the Duke of Genoa. The success of the Candidature is doubtful.—The Emperor Napoleon has recovered from a slight attack of rheumatism.—The following names appear in the obituary of the week:—Marquis of Westminster, and General Robert Bartlett Coles, Colonel of the 65th Foot.—The Steam Launch *Pauline*, Captain Kirton, has traversed the Suez Canal throughout, and reports favorably on it. The minimum depth is 20 feet.

3rd.—Mr. W. H. Gladstone has been appointed Lord of the Treasury.—An outrage has taken place at Belturbert, in Ireland, resulting in one person being killed and several wounded.—Latest advices from Spain state that 141 Deputies have engaged to vote for the Duke of Genoa and 63 against him. General Prim is confident of carrying the election.—The Transport *Serapis* has arrived at Portsmouth.

Miscellany.

—Extract from *Evangelist*: "A writer in the July number of the Prince town *Repertory* gives a condensed account of the labors of the missionaries of the United Presbyterian Church:

"The institution in Egypt which is doing the work of the Gospel on the largest and most thorough-going scale is the American Mission, as it is called. Commenced some twelve years ago by the settlement in Cairo, of a single missionary, who confined his instructions to those whom he could gather into his own house, it was gradually extended until it has to a greater or less extent overspread the whole land. In all the chief towns, such as Alexandria, Cairo, Mansoura, and Osiout, missionaries have been stationed, schools have been organized, the Gospel preached, and the Scriptures circulated. And not to these towns alone have their labors been confined, but taking them as their basis of operations, the missionaries have extended their work to the whole district of country lying around, while periodically journeys have been undertaken to those outlying parts of the country otherwise inacessible, for the sake of preaching and circulating the Word. At the present time the mission has a force of eight ordained missionaries stationed at different parts of the country, and associated with them are three female missionaries.

"In and for the schools which have hitherto formed a prominent part in the mission work, teachers have been trained from the youth of the land, and now there are eighteen male and fifteen female preceptors, many of them accomplished and apt to teach. At each of the stations a school for boys, and one or more—as in Cairo—for girls, were opened at the outset, and while a good, thorough education in their own language was imparted, and where desired classes were formed for Italian, French, or English, the resident missionary has always devoted a certain time every day to religious instruction, while exercising a general superintendence over the whole work of the school. In this way, within the last ten years, thousands of boys and girls have come into possession of a fair, and in many cases, a very superior education.

"Proceeding in the same way with regard to the supply of the pulpits, the missionaries have been training young men in general and theological education and the pastoral duties, so that now there are eight native probationers or preaching assistants.

"Another agency, and one which is likely to be aboundantly instrumental, is the printing establishment which has been set up in Cairo. In Arabic there is, or was only a few years ago, absolutely no Christian literature. Previously to this century there was no demand for it, since reading was an accomplishment little cultivated by the Christians. Now, however, that an educated youth are growing up, it is necessary that books, both of an educational and religious character, be provided for their persual; and accordingly the Mission Presbytery has delegated one of its number to give his whole strength to the work of preparing and editing materials for, and generally superintending the work of book printing."

—Rev. Dr. Tyng says: "In St. Denis Hotel once, in Broadway, New York, I was summoned to visit a sick young man, who came from Charleston with a widowed mother. I had known them there—the mother, not the youth. They had been at Saratoga, and had come back to New York, and in this hotel the young man was lying to die. His mother had sent for another clergyman to visit him, and that clergyman said that the poor young man was crazy; and when I asked that religious brother. 'What did you do to him?' he said, 'Do? I tried to pacify him; I tried to quiet him; I said, 'We will not talk, but say a little prayer,' and I left him in peace.' His mother was not satisfied, and sent for me. He lay before me, a splendid youth of nineteen, his eyes like jet, of the brilliancy of a diamond. 'Doctor Tyng,' said the young man, 'my mother has always told me that I must be converted, that I could not be saved except I was converted. I am not converted. How can I be converted? Can I be converted? O, tell me—how, how can I be converted'? What man's eyes who felt the worth of the soul would not flow with tears at the remembrance of such a mother? A rich, cultivated woman, who had taken her boy's hand from his birth, and had said, 'Julian, my dear son, you must be converted,' and now, sitting by his couch, with all a mother's love, still pleading and urging him to give himself to Jesus; still telling him that he must be converted. How many mothers in the city of New York are doing this?

"I sat by the side of that youth and told him the story of Jesus. I showed him the simplicity of the Gospel plan of salvation. I bade him realize that his heavenly Father had received and accepted him in Christ when Christ willingly died to bear his load, and he was to come in the simplest faith of a little child and rest himself gratefully, hopefully upon it. We spent an hour in coversation. Twenty-four hours after, I called again. O how changed that face! It shone like an angel's He reached out his long tapering, trembling hand to me with the sweetest smile, and said, 'O, sir, I understand it! I understand it! Love for Jesus is conversion! Love for Jesus is conversion! Sir, all night I was asking Jesus to let me love Him; to show me how to love Him! and I feel to-day as if my whole soul was overflowing with love to Jesus. *Is that conversion?*' 'My dear Julian, *that is conversion!*"

PASSENGERS SAILED.

Per *Nubia*, 13th:

For Southampton.—Mr. Alexander Colville, Mrs. Fraser and infant, Mr. David Williams, Mr. Henry Harris, Mr. Wm. Tunmand, Mr. Edward Silks, and Mrs. Lewis and child.

For Marseilles.—Mr. Richard Oppherts, Mr. and Mrs. White, infant, and servant, Mrs. R. Jardine, infant, and servant, the Hon'ble J. and Mrs. Douglas, Miss Home, Mr. Blich, Mr. A. P. Ambroze, Major Prescott, Mr. E. Cowper, and Mr. J. Jardine.

For Suez.—Mr. and Mrs. Lynch, three children, and 2 servants, Colonel G. Ward, Captain Mackenzie, Mr. W. H. Longmore, Captain R. H. Wall, and Mr. Burns.

PASSENGERS ARRIVED.

Per *Bengal*, 13th:

From Southampton.—Major Vander Gucht, Mrs. Merriman and infant, Miss Blake, Mrs. Havelock, Mr. D. Laik, Mr. R. Sampson, Mrs. Crumley and 3 children, Miss Muir, Mr. C. Bojue, Capt. Johnston, Mr. J. H. Todd, Miss Blissett, Mrs. Brown, Miss Brown, Mr. F. E. Gladstone, Miss Leckie, Mr. J. Walton, Miss Pujree, Mr. H. P. Hodgson, Miss Gavin, Miss Smith, Mrs. Clark, Mr. G. Yardley, wife and 2 daughters, Mr. W. Brooks, Mr. F. Fuidge, Mr. F. Gillar, Mr. W. A. Taylor, and Mrs. Peat.

From Marseilles.—Mr. and Mrs. Spy, Mrs. Sterling, Mrs. W. Halsey, Mr. and Mrs. Cunningham, Mr. S. Pillifant, Mr. M. D. Chalmers, Mr. L. L. Charles, Mr. J. M. Campbell, Mr. and Mrs. Crossthwaite and infant, Mr. F. Baker, Mr. E. J. Sinkinson, Mr. J. S. Taylor, Mr. W. E. Blyth, Mr. T. Chevalier, Mr. T. Ellisson, Col. Aitken, Mr. and Mrs. T. H. Leach, Mr. and Mrs. Robertson, Mrs. L. Pereria, Mrs. and Miss Gibbs, Miss Kennett, Mr. F. W. Ackworth, Mr. W Pratt, Mr. G. P. Robinson, Mr. Bickenshaw, Mr. and Mrs. J. E. Murphy, Mrs. Howard, Miss Selby, Mrs. Dickens, Mrs. McNaughten, Mrs. Carss, Mr. and Mrs. Mennie, Mrs. F. S. Brown, Mr. S. Harraden, Mrs. Graham, Mr. McCausland, and Mr. and Mrs Mayhew.

From Suez.—Mr. and Mrs. Duff, Mr. A. Rogers, Mr. Hart Davies, Mr. A. E. Sharpby, Mr. Katterman, Colam Russoor, and Mohamed el Hadan.

DOMESTIC OCCURRENCES.

MARRIAGES.

DOWNES—GARNER—Nov. 15th, at St. Thomas' Cathedral, by licence, by the Rev. C. T. Wilson, Herbert Downes to Elizabeth Garner.

BALMAIN—SMITH—Nov. 15th, at St. Andrew's Church, Bombay, by the Rev. D. Macpherson, M.A., Mr. John W. Balmain, Civi, Engineer, to Marion Watson, eldest daughter of Robert Smithl Esq., Surveyor of Buildings, Edinburgh.

YOUNG—CARTER—Nov. 15th, at All Saints' Church, Nagpore, Central Provinces, by the Rev. J. Carruthers, M.A, John Dobson Young, Esq., H. M. Customs, to Lillian Sophia, sixth daughter of James Carter, Esq., late of Agra, and grand-daughter of the late Edward Maxwell, Esq., B.C.S.

BULKLEY—BLAKE—November 17th, at St. Paul's Church, Poona, by the Rev. Henry Blunt, Chapiain, Harry Trevor Bulkley, Lieutenant, Bombay Staff Corps, youngest son of the late Colonel R. Bulkley, Bombay Army, to Isabelle Griffin, only surviving daughter of Henry Blake, Esq., of Ryde, Isle of Wight.

DEATH.

SMITH—Nov. 11th, a Ellichpoor, Berar, Henry Wilmot Smith Assistant Surgeon, Hydrabad Contingent, aged 66 years, much regretted.

Advertisements.

BOMBAY TRACT AND BOOK SOCIETY.

	Rs.	A.	P.
Derry, C. Elizabeth, Golden Ladder Series	2	0	0
The Listener, by Caroline Fry do ...	2	0	0
The Word, The House of Israel do ...	2	0	0
The Old Helmet ... ... do ...	2	0	0
The Word, Star out of Jacob do ...	2	0	0
Melbourne House... .. do ...	2	0	0
Daisy ... ... do ...	2	0	0
Shifting Winds, by R. M. Ballantyne ...	2	13	0
The Life Boat ... ... do ...	2	13	0
Gascoyne, the Sandalwood Trader do ...	2	13	0
Light and Truth, by H. Bonar D. D. ...	3	6	0
Family Sermons ... do	3	6	0
God's Way of Holiness do	1	2	0
do of Peace do	0	13	0
Hymns of Truth and Hope, gilt, do ...	4	4	0
Do ... ... do ...	2	8	0
Do 3 series, 32 mo, each, ...	0	12	0
Morning beside the Lake of Galilee, by Jas. Hamilton, D.D. ...	0	12	0
Pearl of Parables, by do ..	0	14	0
Life in Earnest, by do ...	0	14	0
Memoir of James Wilson of Woodville, by ... ... do ...	3	12	0
The Patience of Hope, by the Author of A Present Heaven	1	4	0
A Present Heaven, ...	1	4	0
Peep of Day, or a series of the earliest religious instruction	1	0	0
Precept upon Precept	1	8	0
Line upon Line in 2 vols	2	8	0
Life of the Duchess of Gordon, by Rev. A. Moody Stuart	2	0	0
Leaves of Healing, by M. M. Gordon ...	1	0	0
Week-Day Sermons, by R. W. Dale, M.A	3	6	0
Christian Life in the Camp, Memoir of Dr. McBeth	2	8	0
Paley's Natural Theology...	1	4	0
Memoir of the Rev. W. H. Hewitson, by the Rev. John Baillie	1	0	0

Printed and published for the Proprietors, by WILLIAM BOYD, Acting Manager, ORIENTAL PRESS, Jail Road, Bombay.—November 20th, 1869.